(4) Liddell pr. 4

THE

ANSWER

OF A

Protestant Gentleman

IN

IRELAND,

TO A

Late LETTER from *N. N.*

Upon a late DISCOURSE between Them concerning the present Posture of *That Countrey*, and the Part fit for Those concerned There, to Act in it.

Licensed and Entred according to Order.

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GENTLEMAN

IN

IRELAND,

TO A

LETTER from M.

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Protestant Gentleman in *Ireland*, &c.

SIR,

INCE you cannot *help it*, but are pusht on by a fatal Necessity, I will not wonder that you add so scurrilous a Letter to so insipid a *Discourse*.

If the *Notions that have troubled your Head*, had evaporated in that Noddle that first conceived them, I apprehend no Damage could have accrued to me by the Disappointment: and you might with safety have appeased the Twinges of your tender *Conscience*, without discovering so little regard to common Honesty. I am obliged to you, for the Liberty you give me, to *make what use of them I please*; the Choice is easily determin'd, I know what *use to make* of waste Paper. But I crave leave to disagree with your Judgment;

ſince I cannot underſtand your Arguments ſo cogent, or your Deſign ſo ingenious, *To put me in the right way to keep my Eſtate in* Ireland however you cajole me with a complemental Acknowledgment of a *former Welcome there.* As you need not tell me *the Danger it is in*; ſo there is no neceſſity to delude me with improper Directions, how to eſcape it; wiſhing that the way were *plainly ſeen*, and yet plainly wiſhing that I may not *take it.* When you pretend *to be plainer*, you appear to me to be moſt intricate; for what can you mean by *the two pretending Kings to* Ireland? Certainly, it muſt be *James* and *Lewis*; and I am fully ſatisfied, that which ſoever of thoſe two *ſides* I take, I *take the unjuſt ſide*, and really deſerve to loſe my Eſtate. Your *Conviction* has no more Influence on me, than your Converſion; and tho with a Jeſuitical Equivocation, you flatter the Proteſtant Intereſt, yet ſecretly and ſlily you promote the Popiſh Intrigue.

I might turn the *Point* upon you, and retort your own Words, [*I do not ingage in the Point of Right and Wrong between King* James, *and King* William, *which of thoſe has the beſt Title to this Crown; or rather, which has a Title, and which has not*;] but your Language is ſo foul, ſo malapert, ſo impudent, that it cannot be repeated without the danger of Infection. For who but a profligate Wretch, caſe-hardned with a Popiſh Zeal, and Superſtition, durſt belch out ſo uncharitable a Cenſure on thoſe glorious Adventurers who *contributed* to the miraculous reſtitution and reeſtabliſhment of the Proteſtant Religion under a Proteſtant King and Queen? But now the Vizor is off, it is no longer Popery in maſquerade, the Jeſuit is bare-

bare-faced; no man, but one trained in that diabolical Diſcipline, would preſume to aſperſe the happy Actors in the late Settlement, with thoſe odious Terms of *Falſeneſs, Weakneſs, and Baſeneſs*; and ſo profanely ſcoff at a *Reformation of the Lord's doing*. Were there any other Advantage to be gain'd by the Wager, than your *yielding that whole Proceeding to be lawful and juſt*; I could as poſitively lay my Bett, That the *firſt Contrivers and Promoters of it* were principally guided by a Care and Concernment for the Eſtabliſhed Religion, and not animated to it by thoſe diſ-ingenious Motives of *Revenge, Advantage, or Ambition*: But ſo bold and baſe an Aſſertion, ſo contrary to Truth, Senſe, and Experience [*that Religion is in a worſe condition, than it could have been put by King* James *as long as he could have lived*] deſerves no Reply, but a Whip and a Scourge: ſo ſawcy and virulent an Expreſſion [*that the whole Proceeding is the blackeſt and fouleſt that ever ſhewed its Face in the World, not excepting that againſt King* Charles *the Firſt*] is not to be anſwered with Patience. Nevertheleſs, I will for once play the Stoick, and calmly reaſon the Caſe with you. Either you groſly equivocate, or you ſpeak nothing to the Purpoſe; if by *Religion you mean your own, and the Popiſh Perſuaſion, it is very palpable that it is in a worſe condition, than King* James *would have put it*: if you mean the Proteſtant Religion, how can you with that Confidence aver it to be *in a worſe condition*? Are the Biſhops impriſon'd, indicted, and try'd for Actions merely moral, and conſcienceious? Are the Heads and Members of Colleges,

leges arbitrarily turn'd out, and the Fountains of Learning tainted by Romish Poyson? Are any Sort or Party of Protestants discountenanced? Are Imployments Civil and Military taken from men, because they will not truckle to the Determinations of a Popish Council, or stifle the Inspirations of a good Conscience, by the prospect of a good Place? Are there any Popish Chappels open, or Jesuitical Schools and Seminaries permitted in the Land? Does the King brow-beat his Dependents for not following him to the Mass? or the Ministers of State make the Roman Catholick Profession the End and Pledge of your Advancement? Do the Court-Agitators put a Muzzle upon your Reason, or infringe your natural Priviledge of Free-will? Or have you been Closeted, and obliged to give your Vote against the Dictates of your Judgment? Is there a Mass openly celebrated in the Kingdom, a Jesuit to be found, or a Fryer to be seen? If not, how ridiculous is the Comparison? How senseless the Presage? The Protestant Religion is now become the National and Universal Profession, cherished by the King, encouraged by the Parliament; in the late Reign it was clouded, despised, and rendred altogether unfashionable, and in all probability would have been quite extinguished, if *James*, your King, had long lived so. And now let us consider the Circumstances of King *Charles* the Martyr, and his Apostate Son; and look into the Parallel of their several Sufferings. The one of an Angelick Life, the Pattern of Goodness, and Mirror of Virtue; who lived a Saint, and dyed a Confessor; it will be undecent

undecent to reflect upon the Immoralities of a Prince; turn the end of the Perſpective, and all conſiderate Men will agree in the Character of the other. The one indeed was *accuſed openly*, Things laid to his Charge that he knew not, perſecuted and deſerted by the predominant Party of his Subjects, and cut off by a Form of Law and Juſtice: the other had his Accuſation legibly ſtampt on all his Actions, by the Breach of Promiſes, the eluding of Oaths, and the Infraction, or Suſpenſion of the Municipal Laws of the Kingdom; he affronted and caſt off his beſt and trueſt Subjects, he deſerted the Throne, and by a ſpontaneous Act *Abdicated* the Government; he was neither impriſoned nor reſtrained, but by his Flight he juſtly incurs the Guilt of thoſe Crimes which an inward Witneſs confronted him with, and which the Modeſty as well as Prudence of the Government has forborn to make publick, ſince it is not the Cuſtom of *England* to try and condemn the abſent, or to execute men in Effigie: and if ſuch men [*whom he hath raiſed from nothing, and done ſuch ſingular kindneſs to*] preferred their Religion and the Salvation of their Souls, before the ſervile Compliance with an Idolatrous Worſhip, and ſupporting the Tyranny of a Bigotted Zealot, and Inflexible Votary to the Church of *Rome*; in my Opinion they deſerve to be placed in the firſt Rank of good Patriots and Champions for the Liberty and Proſperity of their Country. And if the Government be ſo tender of the Honour of an Abdicated Prince, as not to publiſh what they know concerning the *ſuſpected Birth of the Prince of Wales, the Secret League with* France, *&c.*

let

let it not be imputed to *sham* or Defect of Evidence; do not dare or defy them to do such a thing, lest that may fall out, which has often happened to an insulting and unprovoked Challenger. Your Similies about *setting Fire to a Part of the House*, may pass for very Elegant; but let me retort the Allegory, and ask you, what say you to him, that sets Fire to the whole House, and *runs away* by the Light of it? For *such Papers as are writ on this Subject*, I willingly remit you to hug your self in the Delight you take in them, and intreat you at the next Edition, to affix to them your *Imprimatur*.

And now let us joyn Issue; let us (to use your Metaphor) open the Tables, and try the several *Games* that are *to be Play'd*; or to humour your Conceit, let us take out the Dice, and either play at In and In *with one of the Kings*; *or at* Hazard, *if the contrary side should prevail.* Most Judicious Sir! I do admire your Logical Head, which way you could find out such extraordinary Remarks, as have escaped the Curiosity of others! You begin Hypothetically, you conclude Dogmatically, and you proceed all the way Fallaciously. *If the Protestants of* Ireland *side with King* James, *and King* William *prevail, how can you be certain that King* William *cannot make them suffer with any face of Law, Equity, Conscience or Policy?* To me it appears quite otherwise; for tho you beg the question in your Parenthesis, and positively pronounce that King *James* has not *Abdicated the Government of* Ireland; all Men that know the Constitution of that Kingdom, and its subordinate Dependance upon *England*, will spit

Contradictions

Contradictions in your face, and inform the World, that when the Parliament of *England* have declared the Throne vacant, and placed the Regal Diadem on King *William*, it will neither be againſt Law, nor Equity, to puniſh ſuch perſons as voluntarily and wittingly adhere to King *James*, with loſs of life, and Confiſcation of their Eſtates. Neither is the caſe the ſame as was in *England*, ſo long as King *James* was actually King, no man was blamed for ſerving under his Command, nor obnoxious to Puniſhment for being faithful to him; but when he is actually *deprived of his Regality, and had abandon'd the Government, when King* William *is in Poſſeſſion of the Throne, and publickly proclaimed both in* England *and* Ireland, *according to your Poſition, Law, Equity, and Conſcience, are of the ſide of the lawful King* (i. e. *of him whom the Legiſlative Power of the Land has conſtituted King*) *at leaſt as long as he is poſſeſſed.*

In the next Paragraph you have conjured up a Spirit, which with all your skill you cannot exorciſe; you have ſtarted an Objection, which with all your Sophiſtry you cannot anſwer. The Right and Power of *England* in and over the Kingdom of *Ireland* is unqueſtionable, no King of *England*, ſince the Conqueſt of it, ever went into *Ireland* to be Crowned; but by the aſſumption of the Crown here, he is *ipſo facto* become King there. Certainly if you were converſant in the Hiſtory and Laws of *Ireland*, you would never amuſe the World with ſuch frivolous queſtions. You would know that the Parliament of *England* can oblige *Ireland* by an Act inclusive, that by ſpecial words the Parliament of *England* may bind the Subjects of *Ireland*, *vid. Cook*, 4. *Inſtitut.* 350. That Appeals are made from thence to the Parliament here; that the Privy

Council can summon Offenders before them, that the Judges of the *Kings Bench* can remand the Hearing of Causes by Writs of Error. Nay, the Parliament of *Ireland* are so subjected to the Power of *England* by *Poyning*'s Law, made in the Tenth of *Henry* the Seventh, that they have not the power of an ordinary Grand-Jury in making Presentments, a Bill cannot be brought into the House, before it is approved *by the Council in England*, and Inrolled in the Chancery there; so that if the *Parliament in* England *cannot lay a Tax upon the Estates in* Ireland (which for the Honour of my Country, I will neither determine nor dispute) yet it is apparent by all Histories and Records, they may do things of a higher nature, and settle the Throne of *Ireland* by an Authority paramount to theirs; (tho it has been usual to make a Recognition of the Regal Title in that Kingdom in their proper Parliament, in imitation and concurrence with what is done in this) and the same indubitably will be practiced, whensoever King *William* shall be established in the Possession of that forlorn Country.

You cavil and *banter*, when you *set the Convention* against the *Parliament*, and the *Prince of Orange* against *King William*. The Lord Keeper has the same Authority as the Lord Chancellor, tho not so great a Title; the *Convention* and the *Parliament* are different terms, one *Latin*, the other *French*; but their Power and Jurisdiction the same. When we say, the Three Estates convened in Parliament, is not the Convention in the Parliament, and the Parliament *consisting of the Convention* of the Three Estates? There must be no long *Vacancy in the Throne*, the King never dies, but upon the Natural, or Civil Death, or departure of the Regnant Prince, the Throne must be immediately fill'd, and

when

when the *Prince of Orange* is solemnly proclaimed, and placed in the Throne, and Crowned King; he is a Rebel and a Traytor that questions his Right, or oppoſeth his Government.

You reer the Fabrick of your Diſcourſe upon a falſe foundation, you gull the people by a ſubdolous Suppoſition, *That King James is lawfully poſſeſt of the Kingdom of* Ireland. You may as well be an Advocate for the *French* King, and aſſert his Right to *Alſatia*, *Lorrain*, and many Towns in *Flanders*, becauſe he is poſſeſt of them by force; you may as well plead for his Brother the *Great Turk*, and juſtifie his Uſurpation of all the Chriſtian Territories. About *November* laſt you might have ſaid ſuch things without controul: He was then the Regnant King, and tho by his Religion he was uncapable to hold the Reins of Government, yet before Conviction and Sentence, no man taxed his Diſability; tho by his Violation of Oaths, Subverſion of the Laws, and Arbitrary Intruſion on the Subjects Properties, he juſtly forfeited his right to rule; yet no man reſiſted him. But now when out of a ſecret Guilt he hath withdrawn himſelf, and without compulſion abdicated the Government, when the Legiſlative Power hath excluded and dethroned him, and have actually placed the Crown of *England*, and its dependant *Ireland*, upon the head of another; he that will own *James* to be ſtill the King, deſerves to be exploded at *Newgate*, and confuted at *Tyburn*. But if King *James* ſhould prevail, and keep the poſſeſſion of *Ireland*, (whereof by the treacherous diſſimulation of his Deputy *Tyrconnel*, and the aſſiſtance of his *French* Myrmidons, he has already too great a ſhare) it is eaſie to *ſee how it is likely to fare with thoſe who pretend to ſet up King* William, and if they muſt claim *no better Title or Security for their Lives and*

Eſtates, than what they muſt be obliged to his mercy and kindneſs for, the conſequence is obvious; it will prove the Tranſcript of the horrible Perſecutions in *France* (far tranſcending all thoſe of the Heathen Emperors put together) the *Dragoons* will tread the Stage, and react thoſe Tragical Barbarities on the Scene of *Ireland*. Can we expect any other Anſwer or Uſage than the Proteſtants of *Suffolk* received from Queen *Mary*, whom they placed on the Throne, when the Papiſts had ſet up the Lady *Jane Grey*? Or any other return than the *French* Tyrant hath made to his Subjects of the Reformed Religion, for eſtabliſhing his Title againſt all other Pretenders? Conſider the Proceedings of the Emperor *Ferdinand* the Second, and then tell me if any man in his ſenſes ought to relie on the Word and Promiſe of a Popiſh Prince made to his Heretical Subjects. He was famous under the advantageous Characters of Piety, Probity, Vertue; a zealous Son of the Holy Church: His Proteſtant Subjects continued faithful to him, and did not adhere to King *Frederick*, tho a Proteſtant Prince, and choſen King by the States of *Bohemia*; yet when he became Maſter of the Country by his Victory at *Prague*, he handled them with equal cruelty and ſeverity, as thoſe who had ſided with *Frederick*, only he allow'd them this hard choice, either to change their Religion within three Months, or to depart the Kingdom: Nay, when he had ſolemnly promiſed, and ſworn to obſerve the Articles agreed between him and the Elector of *Saxony*, in favour of the *Lutherans* (many of whom had ſerved in that Army which reduced *Bohemia* to his Obedience) yet ſo ſoon as he ſaw himſelf in a condition to need no more of their ſervice, he was abſolved from the obligation of his Promiſes by the Biſhop of *Averſa*, and thereupon

they were all baniſh'd, as well as the moſt obnoxious. And by the way obſerve, the Proteſtant profeſſion was the eſtabliſhed Religion of *Bohemia*, as firmly ſettled as Imperial Edicts could make it, no leſs publickly profeſt and generally ſettled in that Kingdom, than it was in *Ireland*; notwithſtanding within a few years the Proteſtant Religion was wholly extinguiſh'd, by the Violations made on their Laws, Liberty, and Property, by this pious Emperor *Ferdinand* the Second, contrary to all ſolemn Engagements, Promiſes, and publick Faith.

The reſt of your Argument will prove a trifle, if the matter be ſtated right, you inſiſt upon the Diſpute between King *William* and King *James*, but take no notice of him that ſits behind the Curtain, that when the Gameſters have try'd their luck, intends to ſweep away the Stakes. If King *James* retain his Uſurped Dominion, it is but to be Tributary to the *French* King, and what muſt the Proteſtants expect under his Protection, but Rapes, Robberies, Murders, and utter deſolation, and deſtruction? *If King William prevail and recover Ireland*, (as well we may hope, ſince God is on his ſide) Reaſon and Juſtice will incline him to call them to account, who have abetted the *Iriſh French* Intereſt, and then perhaps your *Terra firma* will be ſhaken, and you may look for a Repriſal in *Utopia*, or *New Atlantis*.

It is not to be wonder'd at that you who were wont to ridicule the Popiſh Plot, ſhould pretend a diſbelief of the intended Maſſacre in *Ireland*. Thoſe whom you call *timerous* and *unthinking people*, had more wit than to believe themſelves in ſafety under a Popiſh Government, they withdrew their perſons and their effects in time, while many thouſands of credulous men, cheated by the ſpecious pretences, and horrible Imprecations of *Tyrconnel* (never true to his word, but in his appointed

days

days to Assault and ruin the *Protestants*) and amused by the mistaken policy of the through paced professors of Religion; continued there, till they were driven to the pinching *Dilemma*, of Complying or Starving. And *now, in the Name of God*, why shou'd any considerate Man doubt the design of the Papists to *inslave the British*, to *destroy the Religion*, and utterly to exterminate the *Protestants*, either gradually, or by an universal *Massacre*? Why were Arms secretly bought up, and an unusual Furniture of Chain-Bridles provided by some of the Irish Clergy? Why was *London-Derry* to be possessed by a multitude of Highlanders and Papists on the *7th.* of *December* last, but in order to that bloody Design to be perpetrated on the *9th.* Did not *Tyrconnel* about that time give Commissions (only upon a bare Letter from his Master) to raise 40000 Men, and distributed above 50000 Arms? Were not the New Officers to maintain their Troops and Companies by such a proportion of Beef, Mutton, and Meal for Three Months; and did they not raise that supply by Robbing the British? Were not the Protestants in *Munster* plunder'd? The whole Province of *Conaght* pillaged? All Arms and Horses forcibly taken from the Inhabitants of *Dublin* and forty Miles round it? Is not *Ulster* (who upon the News of the Barbarous proceedings in the other Provinces Arm'd and got together for their self Defence) almost totally overrun by the insulting Enemy, their Houses and Estates taken from them, their Tenants begger'd, and themselves forced to seek a Refuge in *England*, and *Scotland*? Have not many Protestants been Murther'd, some by Rage, and some by a Form of Law? Have not others been cheated by the Trick of Protections, while the Officers defend them from the Rapine of

the

the Army, but expose them to the Fury of the Rabble? *May not any Man of common sense, the most Ignorant in all* Ireland, *plainly see* (to retort your own Words) *the Massacring the English* would make Room for the French, and unite all Papists under the Obedience of King *Lewis*? *And if so, can any Man* with Reason condemn those that have escaped from *Ireland*, or advise those that remain there to justifie, and support the Brace of Usurpers.

Hitherto you have vented your Spleen, and utter'd many undecent Reflections on the King and Parliament; but now you Attacque us with an ungentile Exprobation of our present Necessities. Tho' our *Rents* do not *come out of* Ireland *after us*, but are intercepted by such as have no Right to them; yet we may live, the generous people of *England* will not let us starve, we are not in the least doubt but *King William* will *provide handsom subsistence for us*, according to our several Capacities. We are proud that so Illustrious a person as *my Lord Hallyfax* will vouchsafe *to solicite for us*, and hope it will be to better purpose, than the Negotiation of Father *Peters*, or my Lord *Powis* Sollicitation for you. If *Lieutenant General Hamilton* has neglected his Honour and Engagement, and contributed to the destruction of his Country-men; I hope Monsieur *d'Avaux* will Reward him according to his merits. For my part I do intend *to spend my time in* London, till the Kings Commands oblige me to be elsewhere, and I do not fear that it shall ever be in the power of *King* James *to punish me* for it. And however you reproach and upbraid us with *Hunger and Want*, I can assure you, your Friends in *Ireland*, are in no great plenty of *Meat and Drink*: Hunger and Poverty are the concomitants of King *James* his Court, tho'

tho it may be better endured by his French Controller, and his Irish Followers, who never were accustomed to fuller Feeding.

Your next is a meer Wheadle; but be not deceived, the Protestants here *have no mind to return* into *Ireland*, while either French, *or Irish are Predominant*; neither will they *seek a License from King* James *to stay here*, or his *Pardon for* their *Absence*. But when King *William* shall imploy them, they hope to return, and call them to account, who have occasion'd their Exile.

I come now to consider *the Case*, which you have stated with all possible Art, Malice, and false Insinuations. Your design is to instill a Jealousie into the minds of the Protestants, to foment a mistrust between the *English and Dutch*, and by a side-blow to wound the Honour of our Gracious King. It is not impossible, but *King James* may for some time *keep the possession of* Ireland for the use of King *Lewis*, and may *Seize and Possess himself* (but not *surely*) *of my Estate*: It is no less possible *that King* William may after some time *beat out King* James, and his French Accomplices, *and settle himself intirely in that Dominion*. Well, what then? Must my Estate be liable to Forfeiture because it was Seized, and Usurped by proclaimed Rebels? Is there any Colour of Sense or Reason to start a comparison in the Case between *British Protestants* forced to forsake the Country, and abandon their Estates for safety of their Lives in the Reign of *King William*, and *Irish Papists*, who unprovoked, in the time of Peace and Quiet, took up Arms, and Murther'd so many Thousands of their Fellow-Subjects, who by King *Charles* the First and his Parliament, were declared *Traytors* attainted by the Law, their *Estates Forfeited by Rebellion*, and vested in King

Charles

Charles *the Second at his Reſtauration*? Such an Argument is to be urged only by that ſort of Men, who with a ſeared Conſcience and a brazen Impudence, deny the Gun-Powder Treaſon; make a mock of the Horrid Popiſh Plot, and juſtifie the former damnable Rebellion in *Ireland*, as an undertaking for Self-defence. And what if the King have an Inclination to gratifie *Monſieur B—g*, and thoſe other Worthy Perſons who have faithfully ſerved him, and aſſiſted in the Expulſion of Tyranny, Popery, and Arbitrary Government, and ſecuring the Peace and Religion of the Kingdom? Is there any neceſſity to make the Proteſtant Eſtates the Reward of their Service? No there are Lands in *Ireland* to the value of 300000. *l. per annum* belonging to *Iriſh* Papiſts, (now in Actual Rebellion againſt the Crown of *England*) with which the King may amply Recompenſe his Servants, and diſtribute his Favours according to their reſpective Merits. In the mean time, King *William* being a Man of exemplary Piety, exalted Virtue, univerſal Probity, and the Champion of the Proteſtant Religion, I neither miſtruſt his Juſtice, nor doubt his Generoſity; I reſt ſecure and ſatisfi'd that he will in time reſtore me to my former Eſtate, and give me more, if by my Service I can deſerve it.

The Queſtion which you Propoſe, and pretend to Anſwer, carrys the Confutation in the very Terms of ſtating it: you ſay, in caſe we ſhould return to that which perhaps is juſtly enough called our Duty, ſo as to reſtore King *J.* to his Right and Crown again, how ſhall we be aſſured we ſhall not fall under the ſame dangers we apprehended our ſelves before both in our Religion and Properties. He can give no better nor other aſſurance, than publick and ſolemn Promiſes added to ſuch Acts of Parliament as we ſhall contrive and frame for our

own Security.— Have we not had all these already, and has He not broke them all? Does not his pretended *Dispensing Power* at once set aside all Promises, Laws, and every thing but his Will and Pleasure? And though He should now disclaim That to get in again, will it not be very easie when He is in, to lay hold on that common, and indeed many times justifiable come off of Kings, that He was then under a force, and could not bind himself to His own wrong, or to the diminution of His Prerogative. I confess here is a hard question, and that which makes it harder yet, I am afraid the Charge against us is most of it true, therefore I shall shorten my Reply, and only Remonstrate in Brief: If a Prince placed in the Throne by the dint of Loyalty, Fidelity, and Love to his Family, rescued from the Bill of Exclusion, Established in his Government by the Generous and Unanimous adherence of his Parliament, and the Destruction of the Duke of *Monmouth*, Caress'd with dutiful Addresses and joyful Acclamations, enriched with Considerable Additions to his Revenue, Complemented with a Connivance at the Private Exercise of his Religion, and adventuring the Security of ours on the bare Assurance of his Word: If such a Prince under such Circumstances of Glory and Felicity, beloved by his Subjects, and dreaded by Foreigners, would tamely suffer himself to be imposed on by Priests and Jesuits, dishonour himself by an Embassy to *Rome*, Provoke his People by setting up Mass-houses, and Popish Seminaries, Invade Mens Properties, overthrow some Laws, and Dispence with others; deprive the Heads of Colleges, Imprison the Bishops, discard all Men from Civil and Military Imployments, that refused to Worship the Image which he had set up; endeavour by Threats and Promises to Debauch his Servants, and by ungenerous Arts to Predispose

diſpoſe his Subjects, to break down the Bars that ſecure the Proteſtant Profeſſion; What muſt we expect if by the Indignation of God he be Re-eſtabliſht on the Throne; certainly he can never aſcend thoſe Steps, but ſupported by the Papiſts, and trampling on the Necks of Proteſtants; Rage, Revenge, blind Zeal, Ignorant Devotion, Meritorious Service, the Purchaſe of Heaven, the eſcape of Purgatory, the Popes Bulls, the Jeſuits Tricks, the Prieſts Prayers, and the pernicious Advice of Popiſh Councellors, will tranſport him beyond all Senſe of Honour, and precipitate him into Actions Correſpondent to the Days of Queen *Mary*, and imitating, if not exceeding the Inhumane Cannibals in *France*.

I grow weary now of this Expoſtulation, and I am amazed to ſee any Man obtrude ſuch Chimerical crude Notions, ſuch fallacious Equivocating Argumentations, ſuch thred-bare Repetitions, upon Men that can Read, Obſerve, and Underſtand. *If King* James *have not a mind to get upon his Throne again by the Power of his* Iriſh *Army*, What made him go there? Why has he raiſed ſo many Men, carryed over ſo many Arms, diſarm'd and deſtroy'd the Proteſtants, and Summon'd a Parliament; and though *the United Strength of* England *and* Scotland (by the mercy of God) ſhall ever be too hard for them, yet it is not impoſſible but the Popiſh Party (ſeconded by the Atheiſtical Crue, and ſuch as, being alway diſguſted with the preſent Government, are gaping for an Alteration, they know not to what) may ruffle and diſcompoſe the Calm Serenity *Great Britain* is bleſt with, and become the Setters and Fore-runners of a *French* Invaſion. And that ſurely we have great Reaſon to expect, (notwithſtanding the many *Difficulties you ſeem to object*, but do not believe) ſince the

the *French* King has been at so great Charge and Hazard to Comfort and Reinforce his inconsiderable Allies there; for whosoever knows the Monarch of *France*, will not suspect him to be so mean Spirited, as to be Compassionate, or so Impolitick to waste his Treasure, and expose his Forces, to Re-establish an exil'd and forlorn Prince: I am more than confident he will not dissemble so gross a Self-denial, but intends to turn the Mortgage of *Ireland* into a Fee-simple, and by the Livery and Seisin already given him in part, to claim, and seize the whole. And than (as you say) *King* Lewis *would get more by the Victory than King* James, *and it would do King* James *little Service to have the Kingdom so recovered.*

Your Prophetick Supposition (that *the People of* England *may bring themselves to be Conquer'd by* France) shall be no more regarded, than your slye Insinuations, to induce them to so servile a Subjection, or your tacite Commination, that such a *Conquest* is *approaching*, or your Pernicious Prospect of so unpracticable an Accommodation, that the *People of* England *should consent to receive King* James, *without any fear of suffering by him, either in their Religion, Laws, or Properties.*

Your Conclusion is agreeable to the Premises, *a disingenious Reflection on the People of* England, who in all Ages have manifested a Prudential *care of themselves*, and at this Juncture will do it, maugre your Crafty Insinuation to the contrary.

Upon the Word of a Gentleman, I do assure you, *I do not take it ill that you have offer'd your Thoughts*, which how wild and Incongruous soever, can have no other Influence upon me, than to dispose me to *Continue*,

SIR, *Your humble Servant.*

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